THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Jesus answered them, and said, My doctrine is not mine, but his tha sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—ST. JOHN VII: 16, 17.

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DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

THE following discourse was delivered by President Joseph F. Smith in the Tabernacle, Salt Lake City, Sunday afternoon, May 13, 1894:

It is with a feeling of great dependence upon the Lord that I stand before you this afternoon to address you for a short time. I desire, therefore, an interest in the faith of the congregation, that I may be led by the good Spirit to say such things as will be profitable. No man is able to preach the Gospel of Jesus Christ of himself; for the things of God knoweth no man but by the Spirit of God which is in him. For any man to attempt to preach the word of the Lord by his own wisdom and knowledge, independent of inspiration, is simply mockery. No man can preach God and godliness and the truth as it is in Christ Jesus except he be inspired by the Holy Spirit. The disciples in ancient time walked and conversed with the Savior during His mission among the children of men, and yet, notwithstanding this, and the fact that they received the gift of the Holy Ghost, they were commanded to tarry in Jerusalem and to go not out to preach until they were endowed with power from on high; in other words, until the Holy Spirit should be poured out upon them by which their minds would be quickened, their understandings enlarged, the testimony of Jesus Christ planted in their hearts, that they might bear that testimony to those unto whom they should come. Therefore, they tarried in Jerusalem until the day of Pentecost. On that day a great multitude of people from all parts of the country assembled, and the Apostles arose before them and began to declare the word of God. The Holy Spirit had descended upon them. They spoke in tongues and prophesied, and declared unto the people Jesus, who had been persecuted, put to death upon the cross, and had risen again from the dead, ascended

on high, and indeed was the Lord of glory, even the Son of God, unto whom all power was given. The people hearing this in their own tongues, some of them marveled and some said the Apostles were drunken, but one of them declared that they were not drunken, but the Scriptures were being fulfilled wherein it had been promised that the Spirit of God should be poured out upon all flesh; their young men should see visions, and their old men should dream dreams, etc. It was the Holy Spirit that had descended upon them, by which they were filled with power from on high and with the testimony of that Spirit that enabled them to declare the Gospel of Jesus, and him crucified and risen from the dead, even unto those who had taken part in His crucifixion. Many people were pricked in their hearts, and cried out, "Men and brethren, what shall we do?" And Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." A great many were then baptized and received the Holy Ghost by the laying on of the hands of the Apostles.

Now, it was not until the disciples were endowed first with the gift of the Holy Ghost, and next by the outpouring of that Spirit upon them, that they were authorized and qualified to go out and preach the Gospel of life and salvation. It may be asked, How is it in this day? Are men qualified to go out and preach the Gospel without this same preparation, and without these same gifts having been bestowed upon them? Is it possible for people in this age of the world to preach the Gospel of Christ and bear testimony of the Lord, of His death, of His atonement, of His resurrection, with the same knowledge and witness that were enjoyed by the disciples of old, unless they are qualified as the disciples of old were? We declare to the people that in this age of the world the same Gospel is being preached that was preached by the ancient disciples. The same power by which they preached the Gospel has been restored; and men in our day have been called with the same calling, endowed with the same gifts, with the same authority, the same priesthood and power to preach the Gospel to the inhabitants of the earth, to baptize by immersion for the remission of sins, and to lay on hands for the gift of the Holy Ghost. Jesus declared to those who believed upon Him that when He went away He would send unto them the Comforter, the Holy Ghost, which should bear record of the Father and of the Son; and it appears very clear, from the record of the character and conduct of the disciples, that they very much stood in need of this Comforter and of the witness that it gave them in order that they might be qualified to preach the Gospel to the world; for no sooner was the Lord laid away in the tomb than they returned every man to his occupation, and they murmured among themselves, and said: "We trusted that it had been He which should have redeemed Israel." When two of the disciples were walking one day to Emmaus, behold, Jesus appeared unto them, although they knew Him not. He inquired of them what they were talking about as they journeyed along, and they were astonished to think that anyone should exist in that neighborhood who

had not heard of the great things that had been done in Jerusalem so recently. They complained that Jesus had been slain whom they thought had come to bring deliverance to the people; but lo, He was dead. They had not profited very much, it appears, from their experience while laboring and associating with the Savior and hearing His words from day to day. They had not evidently a true conception of the work that was required at their hands. It had not apparently dawned upon their minds what they were called to do. The mission of Jesus was but poorly understood by them, even after all this experience which they had had. And after Jesus had risen from the dead and had appeared unto them, they still were in doubt and uncertainty as to the character of the labors which were enjoined upon them as the disciples and witnesses of the Lord. Not until the outpouring of the Holy Spirit upon them did it seem to dawn upon their minds that they were called to be especial witnesses of Him, to declare His name to the inhabitants of the world, and to preach Him crucified, and risen from the dead, the first fruits of them that slept. It was not until they were endowed with power from on high that they went forth and were willing to bear testimony of Jesus Christ and endured suffering and persecution for His sake without wavering. On the night of the trial of the Lord, when He was in the hands of his enemies, humiliated before His disciples and the people, one of His most prominent followers—Peter—was ashamed to confess Him. When he was charged with being one of the disciples of Jesus he denied it, and the third time he was accused, in order to deceive those to whom he spoke, (for he must have known that he was telling that which was not true) he cursed and swore and declared that he did not know Him. Then the signal was given which the Lord had fore-told. Peter realized what he had done and he went out and wept bitterly. He was filled with sorrow and repentance because of the weakness which he had exhibited before the people. This was the condition of Peter just before the crucifixion of his Master, notwithstanding all his experience with Him, and notwithstanding, too, that he had enjoyed at one time the testimony from the Lord that Jesus was the Christ, the Son of the living God, and had so declared it. Do you suppose for a moment that Peter would have done this if he had been endowed with the Holy Ghost? Do you think that Peter could have denied the Lord if he had been endowed with the inspiration and the wisdom which comes from the possession of the Spirit of God? Verily I say, No; he could not have denied the Lord under those circumstances. But he was left to himself; the Spirit had not operated upon him; the Comforter had not taken of the things of God and declared them unto him. It was not until after the resurrection of the Lord and His ascension into Heaven, and the descending of the Holy Spirit upon Peter and his fellow laborers, that they received the testimony of Jesus Christ, which is the spirit of prophecy, and could then stand up before the people and declare unto them Jesus Christ, and Him crucified, risen from the dead and ascended on high, and sitting upon the right hand of the Father, clothed with all authority, and all majesty, and with all power. It was necessary, apparently, for the disciples to receive this inspiration before they could

be qualified for that great mission unto which they had been called. Is it possible that we as intelligent beings can suppose that men in this age can go out as true ministers of Christ to proclaim the Gospel of repentance, of baptism, and of the laying on of hands, without this same inspiration and qualification? Is it possible for men, with their own learning and wisdom, to become equal to the Apostles of old, who were endowed with power from on high? No, it is not possible. In order then that men may preach the Gospel they must have the Holy Ghost, which bears record of the Father and of the Son; they must receive that witness in their hearts; they must know of the doctrine that it is of God and not of man, or they are not qualified to bear record of Him and to proclaim the Gospel of salvation to the world.

It gives me joy to my soul to declare here, as you have had it declared unto you for years, that the Lord, the Master, the Giver of all good, has re-opened the Gospel door to the children of men in this age of the world, and that, too, not by the written word only, not alone by giving the Holy Spirit, but by His own personal appearance unto man, having shown Himself, spoken by His own mouth, and declared Himself unto man in this age of the world, through which men have become acquainted with Him and know that He is, and that He is the Redeemer of the world, the same that was crucified and raised from the dead, who burst the bands of death and conquered the grave. We know that He lives, because He has been declared unto us now; not only by the ancient prophets and apostles, but because He has appeared to man in this age and declared His will and the will of the Father and bestowed upon men the authority of the holy Priesthood as well as the gift of the Holy Ghost, by which they have claim upon God for inspiration, for intelligence, for faith, and for knowledge, whereby they may have faith and knowledge sufficient to endure every trial and overcome every obstacle, until they shall obtain the victory over the world, the flesh, and the devil. We believe in apostles and prophets in our day. We believe it is necessary that men in this age should live and act and be in touch with God the Father and with the Son, and that they should know them, whom to know is eternal life. We believe in order to know them and be in touch with them it is necessary in this age that we should live as the Saints did in ancient times, so that we may enjoy the same blessings which they did, and be taught of Him day by day, line upon line, precept upon precept, here a little and there a little, until we come to a knowledge of the Father and know Him for ourselves. It is impossible for me to know for you, or for any man to know for me. The Spirit of God does not reveal to you the Gospel, or bear witness to you of the Father, for me. I cannot save you; you cannot save me. No man can be a savior in this sense to any other man. Yet the man who has the testimony of the Spirit in his heart and who has a knowledge of the first principles of the Gospel may declare them to another, and by so declaring another soul may be convinced of the truth and be led to embrace it for himself. But it is *his* obedience to the Gospel and *his* own works of righteousness which save him, and not those of the man that bears testimony to him. It is only in this way that the man can be saved. It is the truth

that makes men free, not the wisdom nor learning of man, nor the great armies of the nations; and it is only through the reception of the truth in your own hearts that you can be set free—free from error, free from the powers of darkness, free from those influences that are abroad in the world tossing to and fro the unwary, the unstable, the weak, and the ignorant. Those who have not received a knowledge for themselves are they who are tossed about by every wind of doctrine. It is the truth that sets you free from all these influences and that will make you steadfast in God. Nothing will avail but the truth.

[TO BE CONTINUED.]

ALL ABOUT THE MORMONS.

A RECENT number of the Brooklyn *Eagle* contains a lengthy article about the Mormons and conditions in this Territory. It is an interview on the subject with Colonel Lewis C. Hopkins, a New York financier, who has visited Utah frequently and formed his impressions independently of the rumors that used to circulate. The colonel pays a high tribute to the leading men of the Church as well as to the people generally.

As an introduction to the interview, the statement is made that the colonel has presented to the Long Island Historical Society one of the most valuable collections of books extant relating to Mormon history, a gift due primarily to the liberality of Hon. George Q. Cannon. It is Mr. Hopkins's intention to add to this collection of books and to establish a department of Mormon history in the Historical Society, to be the most complete of its kind in the world, so that scholars from all parts of the globe may know where to find reliable information concerning this marvelous people. Among the works now donated as a nucleus are, History of Utah, by Bishop Whitney; the Book of Mormon; Life of Joseph Smith, by George Q. Cannon; Autobiography and Life of Parley P. Pratt; a series of pamphlets on the Doctrines of the Gospel, by Orson Pratt; a Voice of Warning; Key to Theology; Spencer's Letters; and Sacred Hymns and Spiritual Songs.

Speaking of the Mormons, Colonel Hopkins says they are a wonderful people of whom the world knows but little except by misrepresentation. "When the calm, dispassionate observer studies their history, sees the marvelous results of their forethought, labor, and industry, he can but admire a people who, despite their short-comings, have plowed and tilled a wild territory until now it has become a veritable garden of the gods." Utah, he continues, is one of the finest places for man to live in, its climate, soil, scenery, and natural resources making it an ideal country. The people are kind, generous, hospitable, industrious, frugal, and sagacious.

He then goes on to describe our magnificent Temple, our Sunday Schools and religious services. "I have heard as fine orthodox sermons preached in Great Salt Lake City by Mormon Elders as I ever heard preached in even the City of Churches; sermons, too, that were not restricted to latitude or hampered by conventionalities. You would only know that they were Mormon when the speaker incidentally referred to the Prophet."

After having paid hearty compliments to Hon. George Q. Cannon and to other early settlers of this Territory, he describes the scenery that here charms the visitor and enumerates some of the numerous resources of the country.

On the Book of Mormon he says: "It does not in any sense take the place of the Bible with them. It would interest students, especially of American archæology, to read this Book of Mormon thoroughly and attentively. It professes to account for things otherwise unaccountable in the ancient civilizations of this hemisphere; it portrays the origin and experiences of the old peoples here; it recites the rise and fall of ancient dynasties and republics, and it also gives an account of the final extermination of the white or superior race at the hands of the Lamanites, or, as they are modernly called, the Indians. To the best of my recollection, Dr. Le Plongeon, the archæologist and scholar, who is also a resident of Brooklyn, has made some astonishing discoveries, which coincide with the record set forth in the Book of Mormon."

Thus, all through the article, in a broad-minded, kind and fair spirit, Colonel Hopkins endeavors to enlighten eastern newspaper readers on the subject of Utah and Mormonism.

All through the past, when the Mormons were tried in many ways, they looked forward to a time when they would be better understood and appreciated, because they knew that truth and integrity and faithfulness would outlast misconceptions. The interview, of which the above is a very imperfect sketch, is one of the numerous indications that such a time has come. There is already a demand for real knowledge as to the work and hopes and aspirations of the Saints, and the effort made to meet this demand by placing at the disposition of the public in a scientific institution a collection of authentic literature is certainly as timely as it is commendable.

The success of the Mormons in these valleys is generally ascribed to their wisdom and industry; and while this is to some extent correct, it is not less true that all the achievements of the Saints are, primarily, the results of their faith in God and their determination to do His commands. Their victories over difficulties and their marvelous progress will continue just as long as they remain true to principles of truth and righteousness. And to demonstrate this fact to the world is undoubtedly one of the sacred duties of the Saints at the present time.—*Deseret News.*

FACTS AND EVENTS.

While the Germans were observing the anniversary of Sedan the French draped the churches of Paris in black.

The most powerful telescope now in use magnifies 2,000 diametres. As the moon is 240,000 miles from the earth, it is thus to all intents and purposes, brought to within 120 miles of our world.

At a gathering of ministers and members of various denominations at New York recently the question arose as to how many in the company could repeat the books of the Bible in their order. Out of the two hundred or more present one person only, and that person a woman, had the confidence to raise her hand and acknowledge that she was equal to the occasion.

The smallest clock in the world was on exhibition lately in a jeweller's show-window in Gottingen, Germany. The dial measures less than one-third of an inch in diameter and the weight which furnishes the motive force for twenty-four hours is suspended from a single hair.

The Americans, having apparently succeeded in their endeavors to render wood fire-proof, are going to make use of it in the construction of the new battleship *Iowa*, and also for the new gunboats in contemplation. A piece of yellow pine was tested in the presence of Secretary Herbert and several naval officers. It was only two inches thick, and was subjected to 1,000 degrees of heat in a furnace for the space of five minutes Though resting on the coals it never blazed, and on being taken out it was found carbonised for about half an inch on the exposed surface; a piece of ash wood was also tested with a similar result.

At Rochester, N. Y., September 2, inventor A. F. Cooley, gave another exhibit of his flying machine or airship. He has tried it twice before and failed. On this day he was more successful, though only after a second attempt. The exhibition was given in Genesee Valley Park and was witnessed by thousands. The first time the ship went up it came down with disastrous results, smashing some of the rigging. After a delay of a couple of hours it was started again. The ship started up gracefully, rising to the height of 300 feet—as high as the ropes would let it go—and it was all the combined strength of the men could do to hold it. Its descent was alike successful, it coming down gracefully and settling about five hundred feet from where it started. The ship was only a model, the original being much larger and having a motor by which it is raised from the ground, and also having accommodations for six persons.

An interesting steamer is just about to be started on some lakes a few miles distant from Copenhagen, the peculiar feature being that the steamer has to make a short journey overland, the two lakes being divided by a strip of land. Across this a railway has been constructed, crossing a high road, which necessitates a gradient on both sides of 1 in 50, the metals being ordinary rails. At the two ends the rails have been carried into and under the water on a wooden structure. By means of piles the steamer is guided on to the rails, which correspond in position with two wheels fixed on each side of the steamer. The steamer goes then on to the rails at "full speed," and travels up the rails on the one side and down the incline on the other, into the water, where the propeller again takes over its function. The engine is comparatively powerful, and in addition to the usual propeller shaft there is another shaft, which, by means of a chain, works the small wheels on which the steamer crosses the rails. The boat also has a powerful break to moderate its speed down the incline. The steamer is 44 feet long, capable of holding seventy passengers, and the engine indicates 27 horse-power. All the trials have passed off perfectly satisfactorily.

A modified centesimal system of sub-dividing time and angular measures is advocated b M. H. de Sarranton, in the *Revue Scientifique*. He proposes to retain the hour as a fundamental unit of time, on account of its universal acceptance, its convenience, and the hopelessness of the task of altering it. But the hour should be divided into 100 minutes, and the minute into 100 seconds. Thus each new minute would be three-fifths of an old minute, or thirty-six seconds, while the new second would be a little over a third of the present second. Two of the new seconds would cover the time of a brisk step, like the accelerated pace used in the French army. The new second is the time taken by one semivibration of a simple pendulum 12.9 cm. long. Time could then be consistently expressed in hours and decimals. Thus 8:3348 h. might be read 8 hours 33 (new) min. 48 (new) sec., and calculations involving time would be much simplified. Clock and watch dials would be subdivided into hours as usual, but the smaller divisions for the minute and seconds hands would be hundredths of the circle instead of sixtieths, and every tenth division would have to be slightly marked. For angular measurements, M. de Sarranton proposes 240 deg., subdivided into 100 minutes of 100 seconds each, so that they could be converted into hours by shifting the decimal point one place to the left.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 19, 1895.

A MOST IMPORTANT MESSAGE.

THE great indifference with which the tidings of the restoration of the Gospel in this dispensation are met by people generally is an evidence that they do not understand really what the Latter-day Saints are trying to teach them, or in other words, they do not comprehend the position that the Saints assume in relation to religious matters. Did they do so it is almost certain that there would be much more notice taken of the tracts that are being distributed by thousands among the people of this nation. Perhaps it is a good thing in one respect that this is not fully known, for the natural tendency of mankind is to resist innovations in established customs of all kinds, and a full realization of the stand that the Elders take would in numerous instances overwhelm the minds of those on whom it dawned too suddenly; on the other hand it would no doubt cause the careless ones to pause and consider it worth their while to investigate until the truth or falsity of the claim was established.

The inquiry that the boy Joseph Smith made of the Lord was: Which of the then existing churches was the correct one, the one acknowledged of God, and having the right to act in His name? The answer, as startling to the inquirer as it has been to any of his followers since, was that none of them was the church of God as established in the days of Christ; that all of them drew near to the Lord with their mouth, and with their lips did honor to Him, but their hearts were far from Him; that they worshiped Him in vain, because they taught for doctrine the commandments of men; that they had a form of godliness, but denied the power thereof.

There is no other church, so far as we are aware, that announces these doctrines. Members of the sectarian denominations, or of many of them at least, think it not of so much importance to which church a person may belong, if he but profess certain principles, evidently thinking that all are Christ's churches. This constitutes one of the great differences between so-called Mormonism and the teachings of other Christian Churches; the one affirms that God can have no more than one Church upon the earth; the others contend, apparently, that He may have an indefinite number. Both of these contrary opinions cannot be right; God either has, or He has not, more than one.

Assuming for argument's sake, that there may be more than one denomination which God can call His own, then the world would be right in saying that a man may safely choose that form of worship which best accords with his individual notions and ideas; if he prefer, he need not

join any church, but can profess a belief in Christ, and act as his own minister. If it be lawful for one to read Christ's commission to His disciples and from that take it upon himself to preach and establish a church, there is nothing against the rightfulness of another's doing the same thing. The result would be that confusion would ensue, and the logical and natural conclusion of this would be that Christ's Church was a very unimportant affair which could be joined or not, and the government of which could be changed, at the option of each person.

We do not say that this extreme view is entertained by all professing Christians; we do assert, however, that the tendency of their belief is in that direction, for many of them exchange preachers for a Sunday or two, and take their ministry as binding in one church as in the other. The difficulties that are met in harmonizing such a condition with that among the ancient followers of Jesus of which an account is given in the Scriptures leads one to conclude that it cannot be what God designed in His Church.

Assuming then that the position of the Latter-day Saints is the correct one, what conclusions follow from it? They are of much greater importance than follow from the first mentioned assumption, for these people teach that only authorized persons can officiate in the ordinances of the Gospel so as to be acceptable to God; that this authorization must come from a well-defined and legitimate source; and lastly they make the claim that they are the chosen ones to perform these labors. This claim must be either a rightful one or the opposite. If legitimate it is as binding upon the world to obey the call of the Latter-day Saint Elders as it was to listen to the message of the ancient Apostles, for remember the claim is that the same power and authority is conferred upon them as was on those worthies. It will not do for people simply to dismiss the claim with a sneer; such a course never did, and never will, dispose of so important a thing. The further claim is made that the signs follow the believer now as before. We venture the assertion that at least ninety-nine per cent. of the ministers in the different churches outside the Latter-day Saints will dispute that such is the case, instead of rejoicing to find out that God has been merciful to His children in this age. This statement also must be either true or false. If true it is a witness of the acceptance of the administrations of the Elders, and helps to establish their other claims. It makes no difference how much men may try to argue against signs following the believer; the Latter-day Saints assert that they do follow, and the only way to dispose of that assertion is to prove it false or admit that it is true. Until that is done every one who opposes the claim is without any excuse in fighting against a principle which Christ established, and will therefore be held accountable for such actions.

Can the world see what a position it is in by opposing the Saints? If they are frauds, and such great frauds as they are said to be, why is it such a difficult matter to establish this that scarcely any one will undertake it? Why is it that so many failures of the brightest men are recorded when they have sought to overthow Mormonism? It is steadily growing and its adherents are ready to meet any person who desires to know the truth, and explain it to him.

The call of the Elders of the Church of Jesus Christ of Latter-day Saints is the most important the world has received since the days of primitive Christianity. Kingdoms, principalities, powers, political preferences, worldly splendor and learning all combined are insignificant in comparison with it; they are of this world and will disappear with death; but the effects of obeying or rejecting the Gospel reach into eternity and may shape the eternal destiny of all who hear it. The call is worthy of more than a passing notice, a sneer, a sarcastic remark, or an unreasonable opposition. There are only the two positions regarding Mormonism: If wrong it ought to be known to be avoided and exposed; if right it must be obeyed or condemnation will follow. It is right. The call to obey it is therefore imperative. B.

THE English language is spoken by more civilized people than any other. The manner in which it has come into use since the beginning of this century points to the possibility that it may finally replace other languages. In A.D. 1800 the French language was spoken by 20 per cent. of the people of Europe and America, and English by only 12 per cent. At that time Russian, German, and Spanish were all more extensively used than English, and even Italian was almost popular. The reason for the great gain in the use of English is that wherever that nation has sent colonists these latter have carried their language with them and it has become the language of the colony, no matter how many people of other nationalities may have settled in the same locality. This has not been the case to any great extent with colonists from other nations, except in one or two instances. The gains have made it so that instead of twenty million people speaking English, as was the case in the beginning of the century, there are now one hundred and ten millions. Other languages have had an increase in numbers, but the percentage has fallen considerably. German has been spoken by eighteen per cent. of the civilized world for one hundred years, thus neither gaining nor losing in its proportion. Should the same rate of increase in the use of English continue during the twentieth century there would at the end of that time be more than six hundred million people speaking that language. Efforts have been made to invent a universal language, but this possibility of increase in English will do away with any necessity for such a step. In many particulars the English is considered the most simple of all classic languages; in other regards it is one of the most complicated, but slight modifications are being slowly made, and these may continue until its simplicity becomes apparent to all who will compare it with another language. One great source of the spread of English is the extensive missionary work done by American and English people, through their numerous missionary societies. The converts in many cases desire to know something of the language of the missionaries, and it is thereby spread to a considerable extent.

RELEASES AND APPOINTMENTS.—Elder J. B. Patterson has been honorably released from presiding over the Birmingham Conference to return home October 2, 1895.

Elder Victor P. Wells has been released from presiding over the Sheffield Conference and has been appointed to preside over the Birmingham Conference.

Elder Herschel Bullen, Jr., has been appointed to preside over the Sheffield Conference.

NOTTINGHAM CONFERENCE NOTICE.—The Nottingham Conference will be held in the Temperance Hall, St. Ann Street, Nottingham, on Sunday, October 13, 1895. Meetings will commence at 10:30 a.m., 2:30 and 6 p.m.

LONDON CONFERENCE NOTICE.—The London Conference will be held at 36 Penton Street, Islington, London, on Sunday, October 20, 1895. Meetings will begin at 10:30 a.m., 2:30 and 6:30 p.m.

THE MYSTERIOUS SOUTH POLE.

THE recent meetings of the International Geographical Congress have called forth a more than usual amount of attention. This has been caused by the unexpected presence of a young Norwegian scientist, Mr. C. E. Borchgrevink, who had just returned from a remarkable voyage in Southern Polar regions in the steam-whaler *Antarctic*, and who at once offered an account of his travels to the Congress. * * The first attempt to explore these regions of which history gives any record is one which was made in 1567. From time immemorial there has been a vague sort of belief in the existence of a great continent in the Far South which was known as the Terra Australis Incognita. What circumstances led to this belief it is difficult to determine. In later years the ground for maintaining it was the dredging up of granilites, mica-schist, sandstones, and other continental rocks. In the year mentioned, Alvaro Mendaña was sent out by his uncle, Lope Garcia de Castro, the Governor of Peru, from Callao in search of it. Nothing of any moment came of this attempt. In June 1598 Admiral Jacob Mahu commanded a small fleet which left Rotterdam for purposes of whale fishery. In the Straits of Magellan, a severe northerly gale separated the *Good News*, a yacht of 150 tons, from the others and carried her down to latitude 64° S., where her captain, Dirk Gerritz, sighted the land now known as the South Shetlands. To the Dutch, therefore, belongs the honor of being the first to cross the Antarctic Circle. In 1605 another expedition left Callao under Pedro Fernandez de Quiros, and was rewarded by the discovery of the New Hebrides Group in April of the following year.

Leaving the Cape early in January 1773 with two vessels, the *Resolution* and *Adventure*, Captain Cook crossed the Circle on the 17th in 39° 35' E., and got as far south as 67° 15', when he was completely blocked by ice and had to bear up for New Zealand. In December of the same year he again set out to find the mysterious continent. He bore south from New Zealand, crossed the Circle on December 20 in 147° 46' W., and reached 69° 45' in 108° 5' W. Here he was blocked, but managed to get clear, and proceeded further south, until finally blocked in latitude 71° 15', longitude

106° 54' W. He then proceeded to sail round the Southern Ocean in a high latitude, but found no signs of the great continent, and he proved to the satisfaction of the world that if such land existed in fact, it must be far south of his course. In 1806 another discovery was effected by Captain Bristow, who sighted the Auckland Island. This, again, though a long way south of New Zealand, is north of the Circle. The same remark must apply to the discovery of Campbell Island by Hazelburgh in 1810. The next important expedition was that under the French navigator, Dumont D'Urville, who sailed from Toulon on September 7, 1837, and was absent three yaars. In command of the *Astrolabe* and *La Zélée*, he got into the ice on January 15, 1838, and saw the mighty rampart of ice, 300 miles in length, which nature has built up to preserve her secrets. He visited the South Orkneys and New Shetlands, and discovered Joinville Islands and Louis Philippe's Land.

Without any doubt, Sir James Ross bears the palm amongst our Arctic and Antarctic explorers. The expedition left Chatham in 1839 with two old converted bomb-vessels, the *Erebus* and *Terror*, and in the early part of 1840 thoroughly explored Kerguelen. On the approach of winter Ross retired to Hobart. In November 1840 he set off again, saw Auckland Island, crossed the Circle, and in January 1841 discovered Victoria Land, the mighty unknown continent, upon which the young Norwegian, Borchgrevink, has been the first to set foot.

The *Antarctic*, in which this young Norseman sailed, is a steam whaling barque of 226 tons. She left Christiania in September of 1893, and sailed from Melbourne on September 20, 1894. On October 18, while steering for the Royal Company Isles, the first flakes of snow fell on deck. On the same evening the Aurora Australis was seen in the form of a shining ellipse with an altitude of 35 degrees. The light seemed to come from the west and appeared to culminate every five minutes, when it disappeared entirely, only to reappear and increase to its former brilliancy, attaining an intensity greater than Mr. Borchgrevink had ever experienced in the Aurora Borealis. Having visited Macquarie Island, they crossed over to Campbell Island, and on October 25 dropped anchor in North Harbor, but shifted their quarters to Perseverance Island on the following day. Here they filled their tanks and made preparations for going south. On October 31 they started, and on November 6 encountered, in latitude 58° 14' and longitude 162° 35' E., a chain of icebergs some 40 to 60 miles in extent—the highest being 600 feet—whilst the sea was studded in all directions with lesser bergs, which had torn away from these monsters. Here it was that a disappointment awaited them, for they discovered that their propeller had got out of gear and they had to make the best of their way back to Port Chalmers for repairs, where they arrived on November 18, sailing again in ten days. On December 7 they entered the pack ice and shot their first seal. Slowly working their way, they came across blue whales, petrels, penguins, and many other marine animals. They were surprised to notice that numbers of the seals had large scars and scratches upon their bodies, and inferred from this that they were subject to the attacks of an enemy furnished with formidable tusks. On New

Year's Eve they sang 1895 in at a latitude of 66° 47' and longitude of 147° 8' E. On January 16 they sighted Cape Adair. It lies in 71° 23' and 169° 56' E., the coast of the *terra incognita*—Victoria Land—trending away to the south and west as as far as eye could see. Mr. Borchgrevink describes it as rising from dark bare rocks into peaks of perpetual ice of 12,000 feet above sea level, brightly illumined by the rays of the midnight sun. On February 23 they landed on Cape Adair, being the first human creatures to set foot on the continent.

With regard to the future, Mr. Borchgrevink strongly holds that Cape Adair is a place where the full severity of the climate is escaped. He deduces this from the presence of the colony of penguins, the vegetation, and the flat table of the Cape. He suggests that this spot should be made the head-quarters of the next expedition, and offered to lead one himself from that point with Ski-Canadian shoes, sledges, and dogs, in search for the South Magnetic Pole. Mr. Borchgrevink expresses an opinion that in an area of 8,000,000 square miles living creatures may be met with of types unknown to us. Whether this be so or not, there is no part of the world less known than the regions surrounding this great polar continent, and no branch of scientific research is more in need of investigation than polar meteorology.—*Nautical Magazine.*

A TEMPERANCE LESSON.

We doubt if a more impressive temperance lesson can be provided than that which comes to us through a Japanese newspaper, which speaks of a small island belonging to the nation, where a few years ago strong drink threatened the people with complete mental and physical destruction, but to them the change came through the determination of the residents themselves. We reproduce the article in the hope that its suggestions will not be without profit to people who sometimes glory in their superior civilization:

In the northern part of the sea of Japan, some forty miles distant from the large island of Ezo, lies a tiny island called Okushiri. Its soil is fertile. Trees of varying proportions cluster thickly over its surface. The agriculturist and the lumberman might find profitable occupation there. But the chief pursuit of these people is fishing. Every spring, great shoals of herring approach the coast, and the fish are easily captured in such quantities that this one bountiful dispensation of nature suffices to feed and clothe the inhabitants from year's end to year's end. Living thus in ease and plenty, the people might be expected to develop qualities usually incidental to such circumstances, and they appear to have fallen pretty freely into the vice of drunkenness. In 1885 there were some two hundred and sixty souls in the island. They possessed only four fixed nets. They lived in houses thatched with coarse grass; they had scarcely any roads, and they could boast only a single school. Yet they consumed annually three thousand dollars worth of sake in addition to shochu and other strong drinks. In short these common fisher folks spent upon intoxicating beverages more than one dollar per month for every unit of

their number, including women and children. The same ratio of intemperance applied to the whole of Japan would signify an annual expenditure of five hundred million dollars on intoxicating beverages alone. In the face of this reckless outlay for liquor the people often suffered severely from hunger and cold during the winter, the price of rice ranging very high in the midwinter months, and dwelling houses being ill adapted to exclude the inclement atmosphere. The local authorities prevailed upon them to adopt a system of storing provisions against times of scarcity but their sources, reduced by payments on account of sake, were insufficient to accomplish anything effective in that line. These circumstances induced some bold men among them openly to denounce the excessive use of alcoholic beverages as the cause of all the people's sufferings, and to preach the necessity of applying to useful purposes the funds thus squandered. The crusade provoked violent opposition, but in 1884 the inhabitants were induced to enter into the following agreement:

"Covenant made by the people of Okushiri Island concerning the sale of alcoholic beverages and the use of the same in the island of Okushiri:

"This land which we inhabit is a lonely island in the Pacific Ocean. Its inhabitants, numbering ninety families, find almost their only means of amusement in drinking alcohol. Nine out of every ten are addicted to sake, the sums annually spent on which aggregate a heavy amount. Debtors are unable to meet their engagements and some are even compelled to depend on official aid for supplies of food. We are threatened with misery, and some extraordinary measure is necessary to save us. Frugality must be the rule of our conduct and every kind of excess must be avoided. We, therefore, hereby resolve to abstain from the luxury which we relish above all others, namely, sake, so as to terminate the importation of the liquor into the island. The money hitherto devoted to the purchase of sake shall be applied to lay in stocks of rice and other grain, as a provision against future want, on the one hand, and to increase the capital available for fishery purposes on the other.

"*Signatures of the Promoters.*"

"Dated July, 1884.

"Article 1:—We, the inhabitants of Okushiri, jointly and severally, in accordance with the covenant hereby signed, do pledge ourselves to abandon wholly the sale, purchase, and usage of alcoholic beverages.

"(Signed.) 117 Okushiri Islanders."

The consequences of this covenant were very marked. It was vigorously observed. Even the government officials, whatever their rank, had to give up sake drinking when they visited the island, and, as a matter of course, every dramster who could not reform was compelled to take his departure. Order thenceforth reigned completely, and prosperity came with rapid strides. The population increased five-fold in five years and the capital invested in the fishing industry ten-fold. Reed thatches were replaced by shingles. Four large granaries were kept full of rice, and, in addition, each house had a store of its own. It is stated that there is now stored in the

island rice sufficient to support the people for three or four months, even though the herring fishery should fail entirely. Roads have been constructed in places where nothing of the kind existed before. The principal school has been greatly improved and several branch schools have been established. New lands have been brought into cultivation, and hemp to the value of two thousand dollars is grown annually for the manufacture of fishing nets, which, before the signing of the covenant, had to be imported entirely from the mainland. Statistics also show a marked decrease of crime, and so famous did the success of the experiment become that a large community of settlers in the neighboring island of Ezo pledged themselves to a covenant similar to that of Okushiri, and with similarly happy results. Finally, we may add, that when the five years originally contemplated by the covenant expired, it was renewed for another term of five years, despite the opposition of an influential local official.—C. S. *in Contributor.*

UTAH NEWS.

(Summarized from Territorial papers.)

So many cattle have been sold this year from Iron County and the surrounding country that it will take several years to replace the number.

The Relief Society of Logan has succeeded in raising a quantity of very fine silk this season, but the facilities for weaving it are at present lacking. The same organization has attempted the raising of hemp for linen manufacture, and this promises favorable results.

The convention of editors of western papers held at Salt Lake City was a complete success. There has not been sufficient time to hear what the visitors reported to their papers, but, from the many expressions of delight which were uttered by them while in Utah, there is no doubt that they will tell their readers several interesting things concerning Utah and her people. Among the features of enjoyment were a meeting at the Salt Lake Theatre, in which Governor West, Hon. George Q. Cannon and other prominent persons spoke, a trip to Park City's mines, an excursion to Saltair Bathing Resort, a drive around Salt Lake City viewing the sights, and a complimentary concert in the Tabernacle. Three days were spent altogether, and all returned home with feelings of warmth towards their entertainers.

Two important decisions were rendered by the Supreme Court of the Territory on the last day of August. Both of them were appeal cases from Judge Smith's court at Ogden. One was in relation to the right of women to vote. The lower court had given a decision in favor of their right, but Judges Merritt and Bartch could not see things in the same light, and they therefore reversed the decision. Judge King gave a dissenting opinion agreeing with the decision of the District Court but of course this was not effective as against the other two judges. The hopes that the women had of voting at the coming election will therefore not be realized. The other decision was concerning the school tax in cities of the first and second class. The lower court had decided that taxes could not be collected in these cities because the city collector whose duty it was to collect the tax, had been legislated out of existence on the same day as the tax law was passed. The Supreme Court said that for the purpose of collecting the school tax the collector of the county was to be considered as the city collector, inasmuch as the latter office no longer existed. This decision will be hailed with delight by the Boards of Education in the cities affected, as they could see no way to carry on the schools during the coming year; some of them had hired the teachers for no definite time on account of not being sure that they could pay them. Everything can now go on as in the past.